



The South India CHURCHMAN

The Magazine of the Church of South India

● OCTOBER 1981



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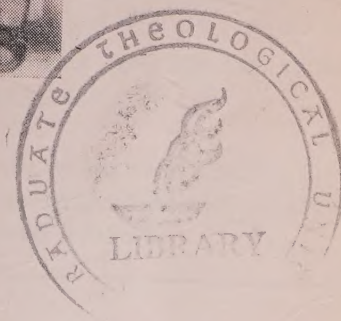
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FEB 26 1982



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Opinions expressed by contributors do not commit C.S.I.

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Consultation on the Priority for the Mission of the Church



As I write this editorial for the *Churchman* of the October issue, we are in the midst of the Consultation. Though we have been planning for the Consultation a year ago we did not realise how the Holy Spirit will lead us into the depths of the mission of the Church and give us this deep sense of direction as we are experiencing just now. We have with us the representatives of the Overseas Mission Boards and also the social service Agencies represented. The Bishops and the Executive members with a few visitors formed this Consultation.

The greatest joy that is coming to us as we hear the papers of the different Dioceses, we are led to feel that the Living Lord is calling us as a Church to stop, look and move taking the commandments of the Lord, 'go', 'preach', 'make', disciples and 'I am with you always'. It may be that we will have to shake off some of our slumbering, our complacency and even our selfishness so that the one purpose of God the Kingdom and its Mission through the called people the Church will go forward.

I am glad to introduce the Rev. Dass Babu who has taken over the Department of Communications of the Synod, as Director. He comes with a rich experience of a freelance Journalist and Sub-Editor of two eminent English dailies and Telugu weeklies. He is an author of several books both secular and religious. He has been granted awards on national level for his Telugu drama and his English story titled, *Father Must Be Told*, as received award from Tokyo and some stories are published by the National Book Trust of India.

He is a writer, and a musician. He received training in Mass Communications in Japan and had a course in The Management of Christian Publishers in Asia—both were sponsored by the World Council of Churches. In his person we shall be having a Director full of great potentialities for the development of our Communication Department.

He will not only be the editor of the *Churchman* from October but also be able to produce communication materials in the 4 languages and in English for communicating the plans and programmes of the Church of South India. Perhaps the first book that has to come out will be the outcome of this Consultation. We are expecting him to produce it with pictures, diagrams, charts and other statistical data, so that the grass-root level of the people of the four states and the 20 Dioceses will get sufficient materials for study, reflection and action.

Please pray that his ministry will bear fruit and he needs our prayers and co-operation. We are also thinking of starting cassette ministry. The first one we are anticipating to be one in the four languages, a devotional talk, a Bible study and some songs. This will be made available as soon as possible for all the Dioceses in the respective languages.

May the Lord bless the Consultation, the Communication Department and the Pastoral Aid Ministry for the deeper spiritual experience and for the promotion of the proclamation of the Gospel in our land.

SOLOMON DORAISAWMY,
Moderator & Bishop.

Synod Consultation on Priorities in the Mission of the Church

THE INTRODUCTORY PAPER BY THE MODERATOR

The Most Revd. DR. SOLOMON DORAISAWMY

My dear Friends in Christ,

Overseas delegates, visitors, Bishops, Presbyters and Lay representatives of the Church, we are meeting here for a great cause taking a great and bold undertaking which is perhaps both unique and historic. We are all partners in the one Mission which the Father in Heaven had initiated by sending His Son to the World with a great Mission and a task which was so stupendous, so mighty, so demanding that the Son had to undergo suffering, humiliation, rejection and finally offered His life as a sacrifice to establish the Mission, namely the Kingdom of God. This consultation should not by any means reduce that Mission to lower levels of our own aspirations, miscalculations and under estimations. But as William Carey had the vision, we shall;

‘expect great things from God and attempt great things from God.’

Therefore the Consultation should not be bound by our own thinking but the inspiration that comes from above and let us seek the will of God and do everything possible to fulfil that Mission which had come from the Father through the Son to each and everyone of us.

The basic foundation on which the Unity of the Church began was from the high priestly prayer recorded in St. John's 17 Ch. Verse 21.

‘That they may all be one—That the world may believe that the Father did send me.’

The very purpose and nature of the Union is that by the Union the C. S. I. will become more effective instrument for God's work, and that there will be greater peace, closer fellowship and fuller life within the Church and also renewed eagerness and power for the proclamation of the Gospel of Christ.

‘It hopes that it may be a true leaven of unity in the life of India and that through it there may be a release of Divine power for the fulfilment of God's purpose for His World.’

This is the very basic theology of the C. S. I. and on this we have to fix our Priorities and discuss matters in the Consultation.

The 34 years of Union and living together is a period of understanding, clearing up of our doubts, building up of leadership and learning to know and to trust one another. We would not say that this process is yet completed. But we have come to a stage of maximum integration and rising up above local feelings of denominations, linguistic barriers and legal disputes. The CSI has come to a common mind. Hence the urgency of this

Consultation. The Church has come to its age. We are now thinking in terms of the Priorities for the Mission of the Church. Our Partners of the Missionary bodies and Social Service Agencies are here sharing with us their common and mutual responsibilities in the one task of the Mission.

When we say Priority the concept that I have in my mind is, if we have only one rupee to spend and if we have only one day to live, how will we use that one Rupee during that one day? and this I would explain in the following basic concepts of the United Church.

‘That the C.S.I. pledged to be mindful of its Missionary calling and pray that it may not only be greatly used of God for the Evangelism of South India, but it may also take its due share in the preaching of the Gospel and the building up of Christ Church in other parts of the World.’

*Constitution CS
Ch. II Para*

Our partners from the Overseas Mission have all committed themselves to be vitally linked with us in the great aim and objectives of the C.S.I. Therefore the top priority of the C.S.I. is the preaching of the Gospel and the building up of Christ Church and therefore the C.S.I. with mutual partners in the Mission of the Church we have to seriously take stock of the situation and build up our programme of the Mission in India.

We are, no doubt, a minority Church. But we all reckon that we are nearly two million people in the four Southern States of India. The total population of the four states are 135.3 million and the C. S. I. Christians form 2.7%. If we take all the denominations together for these four States, we are only 8.5% of the total population. This is only according to 1971 census and if you take the percentage of increase for the period 1961-7 we had an increase of 32.6%. And at this rate during the next ten years, we should have also increased by at least 32.6%. However, the fact still remains that roughly our burden to carry the Mission of the Kingdom is another 90% in the four Southern States. Bearing this in mind, we must work out the implications and all set priorities and objectives for the total Mission of the Church in our country during the first two years. The next 5 years and the next 10 years. Partnership in this period will not be just conceived in terms of money. But in the total commitment, involvement and planned programme of action. How we are going to make the total Church of the two million people in the C.S.I., to hear the voice of God's call.....

‘Go Ye into all the World’ is our main task

Our Partnership

The C.S.I. is one united Church and this Church today expressed its oneness in the solidarity and commitment to the Mission of our Lord. Unless united, the Church, the traditional relationship between Missionary Societies and local Churches is being transformed in such a way that a new dynamic relationship is being established between the C.S.I. and the Churches Overseas. It is a matured partnership. The narrow geographical boundaries and traditional relationships should not hinder the main concern of the total Church. But at the same time, personal living relationship and bonds of fellowship between the Dioceses of the Church of South India and Churches Overseas should be strengthened. For this, the Priority may have sufficient planning for the two-way traffic of clergy and laity on a programme of exchange not forgetting our next door neighbours in Asia, Pacific, Africa, while our friends in Europe, U. K., U.S.A., Canada will be still our mutual friends and partners in his programme. So priority will have the set goals and his Consultation will identify them and put them in the order of urgency, merit and practical ways of achieving them.

A misunderstanding to be cleared: There is a certain amount of fear expressed by many that the Synod is trying to centralise all the flow of funds and become a big bureaucratic set up. It is not true. It is neither feasible or desirable. We are also criticised by a few that the C.S.I. is a Federation of Dioceses and not a fully integrated Church. The obvious misunderstanding is due to the fact that there is autonomy for the Dioceses. We feel that this is a positive expression of self-reliance and development of leadership and resources. We are not bothered about our criticisms but we are concerned about our own flexibility and the development of leadership for the Church. The Church is not a registered body. We do not want legal protection. Maybe our Constitution is a poor book without penal clauses and rigidity in legal expressions. But it is a handbook with a basic concept of love, sacrifice and service and it is a book orientating from and originating by the Bible. The SITA, a Regd. Body for legal purposes which is struggling for consolidation of property and safeguarding of accountability and development of Stewardship is again, as to be understood by all people of the Church. To make a mess of things between the legality and the spirituality of the Church, there are defects which ought to be rectified from the results of the Consultations which have to be clarified and from there onwards the problems will have to be sorted out and solved.

Diocesan Consultations

The total concept of Priority of the Mission has been thoroughly discussed with our Diocesan leaders including Bishops. We have given a fair chance for each Diocese to take the concept of the Mission and set up its priorities as to how the Church in its totality, the clergy and the laity, will rise above the bonded, traditional pattern of thinking and planning. But to be a liberated people for dynamic action.

In this we would very much like the local congregation have its voice in feeling and deciding what they would like to do as part of the Church in the fulfilment of the Mission. The whole concept of the congregational leadership is to give importance not to a selected few but to the total laity of the Church. Churches all over have developed a sort of place for its laity in an unhealthy manner. They become not only an

introverted Church, but a crippled Church, either by episcopal domination or by ecclesiastical determination and the Church breaks at a crucial point and to that extent the witness of the Church is limited and become ineffective.

We expect that 'each member of the Congregation, men, women and children become the royal Priesthood, a Holy Nation people purchased by God whose Mission consists in announcing the virtues of Him who called them from darkness into His marvellous light. 1 Peter 2:9.

This expression and experience is notoriously absent from the Mission of the Church and therefore St. Paul called the common members of the Church.

'Offer your body a living and holy acceptable sacrifice' Roms. 12:1.

Worshipping and working in love and offering His body, His possessions, his time and talents as a sacrifice in service to others is a total picture of the Mission which we must rediscover in the C. S. I. To this extent the Consultation should evolve methods of maximum participation of the laity and the whole programme must be evolved, out of this. The Consultation may have to re-shuffle the structure, if necessary and make the concern of the Mission a common task of the Church.

What would it mean to say Priorities in our programme of action?

In a land of over population, poverty, illiteracy, economic exploitation, oppression of all kinds, social injustice, untouchability and caste and communal problems, the Church must know its priorities and it cannot keep on sometimes jumping into action and sometimes in deep sleep and at times living a self-centred life of indifference towards all the miseries around it. It is calculated and established that the poverty of our rural people have increased from 52% to 63% in the last ten years. We do claim that the Church in India has got bulk of its people in the rural situation. What have we really done for this?

Our leadership is of a very doubtful nature because there is not local leadership available at least it is reported that way. When all our revenue administrators of the thousands of villages are manned and well administered by local leadership, as village munsiffs and other village officers, the Church is not able to do the same thing, even to run a small crèche in a village, we say that there is no local leadership. I make this statement with grief and concern that we have not given the leadership training to our members of the Church. They are still illiterates and they are in the bondage of superstition.

What have we done to these better than the other people in the rural parts. The situation is the same in urban congregation also. They are to be the light of the world, the salt of the earth. There is neither light in them nor they are savour of the earth. If the C.S.I. claim to have two million people in the church and 80% of it are in the villages and if most of them are illiterates, poverty stricken and without any leadership what have we done to them. What can be the claim of the Church?

The Consultation should take this seriously and plan not only to build super structure in the cities, not only

(Continued on page 5)

Theological Priorities for the Mission of the Church

DR. P. VICTOR PREMASAGAR,

General Secretary, C.S.I.

This is an important Consultation in the life of the CSI, enlarging its discussions to all the Dioceses in the Church. We have studied and prepared the 1963 report and sought for *Renewal and Advance* in terms of integration and joint action, then prepared another study in 1978, *CSI After Thirty Years* in relation to the life and work of the Church and now we propose to engage in setting up our priorities for the mission of the Church in India today, so that there could be planned action in terms of the immediate and future goals, set in relation to these priorities. The Church will have to come to grips with theological issues related to the cultural, socio-economic and political questions that have been raised during the years and project a programme of action, renew its structures and procedures and thus renew itself under the guidance of the Holy Spirit.

The priorities of the Church have to be seen in relation to the local issues and challenges that are faced by the local churches. These have to be also seen in relation to the whole church and its mission. The present situation appears to be that at every level the more able sections of the church are taking advantage of the less able sections. At the diocesan level, the city pastorates and chaplaincies are affluent, while the village congregations do not have anything. Similarly, at the Synod level, the more able dioceses are well off, whereas the poorer dioceses are not able to make the ends meet. The Church as the body of Christ should express its concern for the whole church including all sections, at all levels of the community.

1. The Church as the body of Christ, organically related to its members, should express its concern for the community within the church and outside the church. This is related to the structures and constitution of the Church giving expression to their oneness as the body of Christ.

2. The ministries of the church as gifts of the risen Lord given to the church, for equipping the saints for their ministry in the world. (Eph. 4:11-12). How far do the structures of the ministry express this gift as enabling the people of God in their life and witness in the World?

How can the leadership of the local church be given new impetus for action in the local situations?

Can new forms of ministry be explored in relation to our needs and priorities. What type of training can the Church initiate for this?

3. The administrative structures of the Church—The Boards and Committees of the church should enable and facilitate action and not inhibit it through legalistic restrictions and bureaucratic procedures. How far do the structures help or inhibit the church

at the local level in its mission-evangelistic proclamation and social action in relation to the local context?

Do the structural patterns give expression to the Church as a people's movement, proclaiming the good news and serving the community?

4. Do the institutions of the church express the mission of the church or have they turned into power structures which could be maintained for selfish and vested interests. Do they express the present concerns or outdated concerns of a previous generation?

How far do the institutions of the church express the dominant cultural trends and how far do they become creative reformative pressure points within the local situation?

5. The local congregation, while being an expression of the church universal in its liturgy, witness and service should give expression to the local concerns and issues?

How far do our Liturgies and Worship Services help in this regard?

6. What is the structural and administrative trend of the Church?

Does this move towards over-centralization or does it express the living nature of the local church with local participation? What is the nature of participation of the people—is it service oriented or power oriented?

The election patterns in the administration of the Church tend to alienate majority of the people of the Church in preference for a few. This is based on a wrong theological understanding that election is the expression of God's favour upon His people and rejection of the other nations. The idea that election is not a rejection of the majority in preference for the few, but that the few are called to help and serve the majority should be emphasized. Thus elections should be seen as a great responsibility placed on few to help the church in its administration and not inhibit the ministry with vested interests. Some way of affirming the majority in electing a few, should be built into the electoral and administrative structures, committees, Boards as enabling and strengthening the work of the church and not delimiting and acting as restrictive bodies. What is the relation between the local churches, the diocesan and the Synod Structures?

What is their actual role in the life of the Church as the Body of Christ?

7. Does the pastoral ministry of the church make itself available to the poorest of the poor or has, it become a ministry only related to the urban and lower middle class sections of the church?

How does the church make available the best ministerial personnel to the most needed rural areas of the country?

Does the church prioritize its ministerial stationings in relation to the needs of the communities?

8. Are the resources of the whole church in terms of people, properties and finances shared in relation to the urgent needs of the communities or are they merely allocated on equal basis, without any idea of sharing one another's burdens?

9. What is our relationship as a church to the outside agencies?

Does this take into account our own agreed objectives of self-reliance and dependence on local resources?

10. What is the nature of accountability within the church?

Does this express trust within the local community or does it lead to distrust and conflict?

How can the church deal with its election and institutional issues?

Do these have to be taken to the court every time a few are dissatisfied or disgruntled?

Can there be a way of using the resources within the church for dealing with disputes related to the life and work of the church?

1. The relationship of the church with overseas churches, mission societies and other agencies has to express partnership in mission in terms of local priorities and not just one way traffic of personnel, ideas and resources. Can our church give expression to our relationship with overseas bodies as responsible partnership. What are our resources which we can share with the overseas churches and other churches in our country?

Do these follow traditional patterns or do we have to search for new ways of sharing and expressing our partnership with the world church?

2. What concrete action should be taken to enlarge the boundaries of the local church to express the concern of the church for the whole community and unity of the church open to the unity of all human-kind. What ecumenical action is possible at the local and regional levels and what secular action can be taken in association with people of other faiths in the community. The concept of dialogue with people of other faiths should lead to some co-operation in action in the local situations.

The church should struggle with its theology to take into account the social, economic, political and cultural issues at the local level.

These should be expressed in terms of priorities for action in the local church and the church as a whole. The resources of the church should be utilised in achieving the objectives in terms of planned action with an overall direction from the Synod, for the whole church. It is in relation to these priorities that partnership in mission with overseas churches, and within the dioceses itself should be worked out.

Synod Consultation on—(Continued from page 3)

boast that we have cathedrals and choirs, belfry etc. etc. however valuable and good they may be. What are our villages? This perhaps is a serious concern of each diocese to spend not only time of thinking but also time of confession, repentance and a change of heart that we could not concentrate and lavishly spend money in the cities but open our hearts to think of those thousands in the villages, who worship for lack of village chapels under trees and even under the sky.

The Consultation in all its totality must think of Evangelisation. The Lord said:

'Go to the uttermost part of the world beginning from Jerusalem'.

We have not done this, even to the next door neighbour, to the person who is our colleague, to the person who looks at us morning and evening, who walks with us in the streets, rides with us in a bus or train. Do we have the concern for the soul of that person. If Jesus is the Lord of the universe, Lord of the total mankind, Lord to every person lost, who is to seek the lost? The total Church is commanded to do this, one and only task, where we are going, where is the Churches movement for Evangelisation? Dioceses may report of week of Evangelism and Evangelistic band of the diocese could be made much about and reported in the Councils and committees, but if every Christian is not an Evangelist, a Missionary of the Mission, the task is not going to be achieved. Six hundred and seventy million people who are yet to be brought into the light and to the acceptance of the love of Jesus. I am not thinking of conversion, neither I am interested in proselytization. I am only interested in proclamation of the Kingdom, because Conversion is the work of the Living Lord. We must lift up the Cross. He draws all men unto Him.

Finally each Diocesan consultation should not only think of the Dioceses but also think of the whole Church located in the four States, in the four language areas even beyond its boundaries. Mission to North East India, Mission to Nepal, Mission around our own geographical boundaries will have to be the result of this consultation and in the next two years. When we have finalised our Consultation we will have a clear cut decision to make and the direction into which to move and the Mission to move forward. There shall be missionaries as many as are Christians. There shall be men and women committed to proclaim and build the Kingdom. May the Lord of Grace who had given His life on the cross and through His resurrected power gave us the power through the Holy Spirit, as promised to be with us to the end, will enable us to be witnesses and make our Church and the dioceses to move forward. Let this Consultation be a glorious beginning of an era of Mission, let our partners overseas be the relevant colleagues in the programme of action in the one Kingdom, the Kingdom of God on Earth.

Evangelism and Outreach in the Church of South India

RT. REV. S. DANIEL ABRAHAM

'Full authority in heaven and on earth has been committed to me. Go forth therefore and make all nations my disciples; baptise men everywhere in the Name of the Father and the Son and the Holy Spirit, and teach them to observe all that I have commanded you. And be assured, I am with you always, to the end of time.'

St. Matt. 28 : 18-20

'Go forth to every part of the world and proclaim the Good News to the whole Nation.' *St. Mk. 16 : 14.*

This is the great and clear command given to the Church by the Risen Lord and this is of such importance that it is recorded in the Gospels and in the Acts of the Apostles. 'Evangelism is the foremost task of the Church, next to Worship, and there has never been a time in the history of the world when the need to take this task seriously has been so imperative.'

The International Congress on World Evangelisation in Lausanne has explained the terms as follows: 'To evangelize is to spread the Good News that Jesus Christ died for our sins and was raised from the dead according to the Scriptures, and that as the reigning Lord he now offers the forgiveness of sins and the liberating gift of the Spirit to all who repent and believe. Our Christian presence in the World is indispensable to evangelism, and so is that kind of dialogue whose purpose is to listen sensitively in order to understand. But evangelism itself the proclamation of the historical, Biblical Christ as Saviour and Lord, with a view to persuading people to come to Him personally and so be reconciled to God. In issuing the Gospel invitation we have no liberty to conceal the cost of discipleship. Jesus still calls all who would follow him to deny themselves, take up their cross, and identify themselves with His new community. The results of evangelism include obedience to Christ, incorporation into His Church and responsible service in the world.'

The word 'evangelism' is derived from the word 'euggelizethai' which is used in the New Testament to denote the spoken announcement of the Gospel and therefore the word evangelism is restricted in meaning to announcing the message of salvation. It is therefore understood that to evangelize means to announce or proclaim or bring the Good News of salvation to man. But as one goes through the Gospels and the Acts of the Apostles and studies the life and work of Christ and also of the Church, one will find that the word is frequently used in a richer context. Jesus introduces His ministry with the prophetic words of Isaiah, 'The Spirit of the Lord is upon me, because He has anointed me to preach Good News, (euggelisasthai) to the poor.

He has sent me to proclaim release to the captives, recovery of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord.' Here the proclamation of the Good News linked directly with the demonstration of the Good News. Jesus came into the world not just to preach, but to show the reality of the living God in a way that powerfully met the personal needs of the people. Therefore, the word 'to evangelize' means much more than to announce the Good News. It is preaching as well as doing. The two cannot be separated. Through the parables Jesus preached the Good News and at the same time demonstrated it by His miracles which were not just signs and wonders, but examples of the love and care and compassion of the one who had come to bring the Good News. St. Luke says that he had dealt with in his first volume that Jesus began to do and to teach. So also in the Acts of the Apostles, which contains the history of the new Church, we see every proclamation of the Gospel accompanied by a demonstration of the same by which the needs of man were also met. Therefore, the Church following faithfully its Lord and Master has pledged itself to meet the total need of man with the total Word of God which was manifested in His life and ministry. That is how preaching the Word and social service are linked together in the Church. They go hand-in-hand and can never be separated.

Secondly, the word 'to evangelize' is used for the Word inside the Kingdom as well as for those outside. St. Paul writes in Romans (1 : 15), 'I am eager to preach the Gospel to you also who are in Rome'. He was never content with his work in a limited area. He wanted to reach out to people who were scattered far and wide, not only Jews but the gentiles also, not only in and around Judaea, Samaria and Macedonia, but in Rome also. Jesus immediately after his resurrection sent word to His disciples to go to Galilee and He went there before them. He commanded them to go to every part of the world. When they failed to obey Him and were concentrating in Jerusalem, stones fell on Stephen, the Church was disturbed and persecuted and the disciples were scattered all over the country and those who had been scattered went through the country preaching the Gospel. The followers of Christ have to reach out to the people with the Word of God and loving deeds.

Every Christian who is a true disciple of Christ and the Church which is the body of Christ should obey the command of their Lord and Master and should faithfully follow His footsteps in this field of evangelism and reach.

The Church is the divinely appointed means and agency for spreading the Gospel. The purpose of its existence is to live and preach the Good News to all people. The early Church was a group of people filled by the love of Christ and thus became a fellowship of believers (Koinon). The result of this over-flowing love of Christ was evangelism and thereby evangelism becomes the normal programme of the Church and is a proof of its healthy life. The Churches shall never be just mission churches, they are missionary churches. In the first century, there was only one missionary society and it was the Church itself. The Church of South India is more a missionary body than a church, it is known the world over as a Movement.

Evangelism and Outreach in the Church of South India

The Church of South India was formed in obedience to the Will of God 'that they all may be one' and it pledged itself to live also in obedience to the great commandment.

and of the Lord 'Go and Preach'. In the Tranquebar Manifesto of 1919 there is an important statement which reads, 'We face together the titanic task of the winning of India for Christ'. Bishop Azariah, the Convener of the Tranquebar Conference, was primarily an evangelist. Even after becoming the first Indian Bishop of the former Anglican Church, the fire for reaching the unreached is glowing in his heart. The Tranquebar Conference is the outcome of this compassion and this Conference laid the foundation for the formation of the Church of South India. The Church of South India is a movement for a definite cause in India and outside. The cause is evangelism and outreach. The United Churches in the Church of South India are themselves the fruits of the evangelistic work and outreach programmes of the churches in other parts of the world. So, the Church of South India has pledged itself to continue the same work with the same zeal and dedication. Bearing this in mind, the architects of the Constitution of the Church of South India have brought out at every stage in the Constitution the importance of evangelism and outreach. It will be very appropriate to quote some of them here so that we can be reminded of them.

In the governing principles of the Church under the heading, 'the Evangelistic Calling of the Church' it is said, 'The Church of South India thankfully acknowledges that the Churches which have been united to form have owed their existence mainly to the faith, zeal and prayers of many who either came themselves from other lands or were sent to India in order to preach the Gospel and build up the Church of Christ or gave liberally of their time and money for the furtherance of that work. It believes that the Holy Spirit has guided those churches into this union in order that this same work of evangelization may be more effectively fulfilled, in accordance with the prayer which Christ prayed that by the unity of His Church the world might know that He had been sent to be its saviour. *Therefore, the Church of South India proposes ever to be mindful of its missionary calling; and trusts that it may not only be greatly used of God for the evangelization of South India, but may also take its due part in the preaching of the Gospel and the building up of Christ's Church in other parts of the world.*'

Under the Ministry of the Church the reaching of the Gospel is stated as one of the vocations of the ordained ministry. It is said, 'To the whole Church and to every member of it belongs the duty and privilege of spreading the Good News of Jesus Christ.'

The Bishops of the Church are enjoined to the same task by the Church of South India Constitution wherein it is stated, 'It is the duty of the bishop to take the lead in the evangelistic work of the diocese; and he should do so in his power to foster and promote it both by his own example and also by the encouragement which he gives to others, and therefore he should continually remind his ministers and people of their duty in this respect'. Likewise the presbyters are expected to use every opportunity to preach the Gospel to non-Christians and bring them to the obedience of the faith.

While defining the ministry of the laity in Chapter VI, the Constitution includes in it the proclaiming and witnessing to the power of the Gospel of Jesus Christ. The laity are to contribute to the full-time service of the Church through the ministries of evangelism, education, healing and other forms of service.

It will be appropriate to have a glimpse of the evangelistic and outreach programme that is carried on in the

dioceses. The local parishes often engage themselves in various programmes like the Week of Witness, Full-moon Preaching, Street Preaching and Distribution of Tracts. This is being done regularly with the participation of the congregation members.

Nine dioceses have their Gospel Bands which have regular programmes of preaching the Gospel within the Diocese. Some of the Dioceses have Home Missions. They have chosen certain areas within the dioceses and do intensive evangelistic and social work. Some dioceses have established mission fields outside the dioceses, some within the CSI and some outside. They also support missionary bodies by their prayers and by sending men and money.

The work of the National Missionary Society and the Indian Missionary Society are supported financially by many of the dioceses. The above two missionary societies have been officially recognised by the Synod Board of Missions and Evangelism. The Indian Missionary Society has the major support from the Tirunelveli Diocese and it has its branches in many of the dioceses of the CSI. It has its main field in the Dornakal Diocese. The Paliar field in Anakara is being handed over to the Madhya Kerala Diocese and the field in Koilnessammalpuram is also under the process of being handed over to the Madurai-Ramnad Diocese. In 1967 the Indian Missionary Society started its work in Malkangiri, Orissa, to reach the tribals. In 1967 another field in Madhya Pradesh was started in Sukma to reach the Kumara and Halbi tribal people. In 1979 the Indian Missionary Society started two fields—one in Indi, Bijapur District, North Karnataka, and the other at Osmanabad, Maharashtra. In 1980 two more fields were inaugurated—one at Khedbrahma, North Gujarat, and the other at Sagwara in Durgapur District, Rajasthan. In all the Indian Missionary Society fields the missionaries are reaching the tribals. This year's annual budget for the Indian Missionary Society is more than Rs. 5,50,000. It has three basic principles as Indian finance, Indian personnel and Indian fields. The Society maintains these principles from its formation in 1903.

Other Missionary Societies

Since 1967, other missionary societies also have been formed within the Church of South India area. The most important of them are the Friends Missionary Prayer Band and the Indian Evangelical Mission. The FMPB is mostly supported by the members of the CSI churches. The missionaries and the office-bearers of the society are mostly members of the Church of South India. The IEM is an interdenominational organisation which has its headquarters at Bangalore. There are other societies like Church Growth Missionary Movement and Church Growth Mission. FYGMA is another missionary society which has charismatic emphasis. The Church of South India is watching the progress of the new missionary societies, but has not formulated any definite principle regarding these societies.

Synod Board of Missions and Evangelism

The functions of the Synod Board of Missions and Evangelism is to coordinate the work carried on by the dioceses. It has also been entrusted with the responsibility to arrange for the missionary work of the Church of South India outside the CSI area in India and also in other countries.

The Church of South India took charge of the Papua Mission in New Guinea which was under the care of the South India United Church. This was then handed over to the local Church. Then, the Thailand Mission was started. But this mission was closed as the Church of South India was not able to send money to Thailand due to restrictions imposed by the Government of India.

Nirmal Mission was handed over to the Church of South India Board of Missions and Evangelism by the South India United Church. Recently, the Nirmal Mission area was handed over to the local diocese. In 1979, it was decided to shift the mission to Bhainsa and it is called as the Bhainsa Mission Field. A missionary couple supported by the Madurai-Ramnad Diocese and another couple supported by the South Kerala Diocese are working in the Bhainsa Field.

The reports of the Synod Board of Missions given in the Synod meetings are very interesting, but there is no time and space to bring them in here in detail.

The Great Challenge

In India every seventh person is a tribal. There are 427 tribal groups in Central and North India. Most of them are illiterates. The literacy rate is commonly as low as 5% in tribal areas. Most of the tribal languages have no scripts.

The tribals are not Hindus. They do not come under the four traditional caste divisions of Hindu religion. Some anthropologists and sociologists call them 'Traditional Religionists of India'. Mostly they are animists who have faith in one God who is 'Spirit'. By nature they are very simple and are eager to have fellowship with others. Mostly the tribals in Central India are illiterates and very backward. In some parts they are rich farmers, having lands and cattle.

There is a great awakening among the tribals in recent years. The Government tries its best to improve them with various schemes and projects. As a result, roads have been constructed in the interior regions. So, the missionaries can be sent to the interior regions and the villages. In recent years tribals are quite open to the Gospel and the missionary societies are experiencing good response from the tribal groups.

Christianity has had a great influence among the tribal people of India. Certain tribes have been greatly influenced since the 19th century; the Khasis of Meghalaya and different groups in Nagaland from 1813, the Oraons of Chotanagpur in 1850, the Bhils and Gonds in Madhya Pradesh in 1880 and the Mizos of Mizoram in 1899. According to available figures, 5.5% of the tribal people of India (about 2 million) are Christians, half of them live in the Northeast Frontier region. The other half reside mostly in Bihar and in pockets of Orissa and Madhya Pradesh. All the Nicobaris of Nicobar Islands are Christians.

In the Church of South India area, North Karnataka area and North Andhra Pradesh have more tribals. The

Dornakal Diocese has more than one lakh of Lambadi. Recently there is a great move among the Lambadies and a people movement is in progress. There is a good response among the Bhils and Gamits in South Gujarat.

At the same time opposition to the preaching of Gospel and for the social service of the Church is growing and in some places it has taken a virulent form. Rashtriya Sevak Sangh, Ariya Samaj and some other Hindu organisations are deadly opposite to the programme of the Church. The Church of South India has a responsibility to see the religious freedom guaranteed in the constitution of the Nation is taken care of by rulers of the country. It should therefore insist that secular form of government shall be maintained so that all people in the country can grow together. And at the same time, the Church has to examine itself whether every member of the Church is a practising Christian and witness to the saving power of the Lord in word and deed and also to rethink its mode of approach in this great task.

The following suggestions are made:

1. To teach every member of the Church of South India his responsibility and involvement in evangelism.
2. To train them for evangelistic and social work.
3. To revive suitably the Junior Missionary Association to introduce the spirit of evangelism in the young generation.
4. To found a Missionary Institute to train workers for practical evangelism.
5. To encourage the congregations to give liberty to Church sponsored missionary societies.
6. To make efforts to coordinate the work of various missionary bodies in the Church of South India area.
7. To create a C.S.I. Synod Fund for Evangelism and Outreach to support the missionary activities in the Dioceses.
8. To observe a full week as Week of Witness throughout the Church of South India and also a Day of Gospel Festival to express the fullest participation of the entire Church in evangelism and outreach.
9. To observe one Sunday in a year as Missionary Sunday in which special prayers should be offered for evangelistic and outreach work in the Church of South India and take collections for the missionary work in the Church of South India.
10. To meet these needs a directorate at the Synod level be created with one or two full-time directors keeping in constant touch with the diocesan directors and encourage the work in all the dioceses in the Church of South India.

'Lord, You Ask Only For A Crumb'.....!'

MANORAMA FRITSCHI

TODAY, the poor old potter was again at my door,
putting pressure on me to buy some of his vases or
pots ;
He persisted and pleaded with me to take them all, or a
few at least,
to help him take back a few rupees to buy food.

I tried to tell him that I had too many of his things and I
begged him not to put pressure
on me, as I had so many like him wanting help, and I
just could not help.

He stood outside the house, and went on standing there
till I
scolded him and asked him to go away.

Coming into the quiet coolness of the home I tried to
ignore that poor potter, just one of
the thousands so desperately wanting 'at least a little
to buy some rice or ragi'.

I did not need his wares, but he was desperately needing
the few rupees I could so easily afford to give him.

I realised how calous and insensitive I was to his dire
need, and to appease my conscience,
I relented, and bought a few things, not too graciously,
perhaps, but with some remorse.

I was rewarded by his smile of great relief and gratitude.

TIME and again this happens and I am confronted by
those in terrible need.

How insensitive I become and how selfish !
I forget that the Lord keeps showering more mercies
on me
than I ever deserve to get.

Later in the day I went to our hospital to attend to a
few jobs and determined to try and return home as
soon as possible ; I would not visit any of the patients
I decided, as I wanted to come back to the comfort of
my much cooler home. It was a very hot day.

Passing outside the wards, I heard a loud shout.
It was from our old patient in the women's ward,
Bakiam—

She was one of the happiest of the patients there ; she
had no teeth, no fingers, no toes and now hardly any
sight.

She had heard my voice and her loving heart was offended
that I was so near her and yet not caring to say 'Hallo'

'Why aren't you coming to see me today, Amma ?'
she gently chided.

'I have no time today, Bakiam, I'll come another day',
I said and rushed away.

But, 'a Still small voice' within me, chided me still
more firmly,

'Are you so busy that you cannot give a crumb of
love from the abundance you enjoy, to poor old
Bakiam ?

I retraced my steps to see her for a few minutes—just
because that 'Still small Voice'.

had made me feel so uneasy—only to be richly
rewarded, much more than I deserved,

by her lovely toothless grin and her blessing of love,
'What a beautiful person she is' I said to myself as
I left her bedside, rather shamefacedly, I confess.

Lord, it could have been you that morning, standing with
a dirty dhoti and shawl, wanting me to buy something.
to share my sufficiency with that poor desperate potter,

It could have been you in that hospital bed, with no one
to offer you a home or to visit you, because you were
so badly disabled—no hands, no teeth and no sight,
alone and yet so cheerful and . . . yes, so beautiful,
with love shining from your heart !

How calous and insensitive I was to your need and your
cry for 'just a crumb of my love !'—you with your
whole being of love asking me for a crumb ?

How abundantly I have been blessed with love, outpoured
from you and from my lovely parents, husband,
children and a great host of friends and others ?

How abundantly You have filled my life with 'goodness
and mercy' ?

Lord forgive me for my lack of spontaneous love for
those who need it.

Fill me with a deeper sympathy that can only be born
from a deeper communion with you ; fill me with more
love, and make me more sensitive to the need and
pain and loneliness I often see.

Drench me with more of your love, Lord and then use
me as a channel through which

Your love may reach the many Bakiams of this world.

'Faith, Hope and Love' . . . but the greatest of these is
LOVE.

Brief Note on the Workshop on 'New Services'

JAMES E. BALRAJ, *Director, C.T.V.T.*

Jointly sponsored by the C.S.I., C.T.V.T. and S.K.I.P., this Workshop on 'New Services' was attended by 30 participants from all over South India. It began with a devotion led by Sr. C. Braganza, Chairman, S.K.I.P., with a simple message of genuine concern.

Mr. James E. Balraj welcomed and introduced the special invitees and resource persons. He also explained the background, the objectives and methodology for this workshop.

Mr. N. Rajaraman, President, Builders Association of India and Dr. Zacharia George, Assistant Director of the Structural Engineering Research Centre, Madras, spoke on: New Trends and Techniques in construction Trades, particularly in training for low-cost housing. Mr. Rajaraman focused the scope of employment in construction trades and laid great emphasis on non-formal training. Dr. Zacharia George explained the concept of low-cost housing with illustrations. He brought out numerous statistics explaining the geometric rate of growth of urbanisation and the increasing trends in housing trades. Following these speakers, Mr. Subramaniam of the Inter Church Service Agency and Mr. Mervyn Kilpatrick of C.S.I., C.T.V.T. presented some concrete examples like the attempts made to develop low-cost roofing for the roofless.

The afternoon session commenced with group discussions to plan follow-up work. The plenary session that followed received reports which were summarised after an inspiring talk by Mr. P. K. Vedanayagam, Chairman, Engineering Construction Corporation of Tamilnadu.

The consensus reached on this construction trade are :—

1. There is absolute need for offering integrated non-formal training in construction trades, i.e., brick-masonry, plastering, roofing, centring, barbending, plumbing and wiring.
2. Research Institutes and specialised organisations like CODIAC will experiment on new techniques in low-cost housing and pass on the technology to C.S.I., C.T.V.T. and S.K.I.P.

C.S.I., C.T.V.T.—Church of South India, Council for Technical & Vocational Training.

S.K.I.P.—Skills For Progress, an all India Association of private Industrial Schools for which Mr. Balraj is a founder member and presently its Regional Secretary.

3. The Builders Association of India will help in finding and sending competent workers to train young men and women and help in various way particularly in employment

The second day session on 'Technical and Vocational Training Opportunities for the Disabled' began with a devotion by Mr. Mervyn Kilpatrick. Mr. R. Narasimhan and Mr. Murray Culshaw, the main speakers, stressed the context of integration with reference to awareness and responsibility of the community. They also suggested reservation of 10% for admission of the disabled for skill training with job orientation. The group discussion that followed helped normal vocational training schools to see the many possibilities of training and rehabilitating the disabled.

In the afternoon 4 resource persons engaged in the field shared their experiences under the Chairmanship of Dr. (Mrs.) D. J. Royappa, Hon. Executive Director, National Association for the Blind. The session was inspired by the experience of Mr. Sunder Egbert, himself a handicapped who is now the Manager of Salvation Army Aramboly. So also Sr. Theodore, Miss McCaulay and Mr. Eldon Weezner also shared their experience which threw up new possibilities.

The final day session started with an inspiring devotion by the Rt. Rev. Sundar Clarke, Bishop in Madras and Chairman, C.S.I., C.T.V.T. The subject for this day 'Marketing of Handicrafts' was dealt by Mr. C. T. Philip. Mr. R. Vijayaraghavan and Mr. K. Panju and also very practical illustrations were given by Mr. Balraj who himself was a Sales Officer in the past. Various components of marketing: The need for assisting the centres, particularly in conducting marketing surveys, designing, quality control, costing, pricing, presenting, packaging and forwarding was felt and the necessary follow-up was to be made on request. The need for training in material management, where housing and selling was also felt. The possibility of the Synod building a small showroom cum-export office in Madras was also indicated. Marketing within India through other service organisations in the field was mentioned.

The 3-day workshop was concluded with the valedictory speech by Hon'ble Thiru P. H. Pandian, Deputy Speaker, Tamilnadu Legislative Assembly, who assured the delegates of government support. Sr. Braganza, invoked the participants with a deep spiritual message from the Book of Isaiah and Mr. David Staples proposed the vote thanks.

Consultation on Priorities for the Mission of the Church

Break the Barriers...

MISS RUTH ANSTEY,
Conference for World Mission ; British Council of Churches.

It is a very great pleasure and privilege to be here in Madras and to bring greetings from the British Council of Churches.

Among our member-Churches are all the denominations whose counterparts in India joined together to form the Church of South India.

I assure you that our greetings are both humble — for we in Britain are not yet united — and most sincere. Only yesterday the annual CSI Day was held in London when friends of CSI have the opportunity of meeting one another, hearing information about CSI and remembering this Church in prayer.

I also bring my personal greetings, which are the more heartfelt, because I first came to India for missionary service in 1946, one year before the CSI was inaugurated, and have had some association with CSI ever since, though latterly from an office in London.

I felt it a poignant experience this morning that, while it was entirely natural for all of us from Britain to attend St. George's Cathedral for worship and to receive Communion together here, — even if we all lived in the same part of London we should almost certainly be members of different churches there.

I am therefore one of the last people who would wish to diminish the achievement of CSI. But this evening I should like to challenge us all to an even wider vision of unity — wider than the denominational, a unity which is not the union of churches alone, and a unity which goes beyond the borders of India though also includes it, — I mean the unity of mankind.

We may see the goal of the unity of mankind more clearly if we appreciate some of the barriers which hinder its achievement.

I should like to mention three of these barriers through three illustrations.

1. Nuclear Warfare : The threat of the destruction of man by man. A few years ago I visited Israel. It was a thrilling and moving experience to tread in the steps of our Lord. I saw Nazareth, the sea of Galilee, Capernaum. I could easily imagine Jesus standing on the sea shore calling the fishermen to be His disciples, or feeding the 5000 on the hillside above. I was reminded of the verse of the hymn —

‘ O Sabbath rest by Galilee
O Calm of Hills above ’.

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But it is not like that ! In the home of the Prince of Peace there is conflict and hostility. Damaged tanks from a recent Arab-Israeli war, stand by the roadside. There are huge refugee camps. There is an atmosphere of fear. It is more than possible that this region will be the seed-bed of the 3rd and last-World War. So war is the first barrier a threat to the survival, let alone the unity, of mankind.

2. The barrier of race : Racial riots in Britain. I am sure there are many of you in this audience who would never have believed it possible, that such riots could take place. But they occurred in several British cities this last summer. There are indeed cultural differences and can be deeply-felt tensions between people whose families have lived in Britain for centuries and people who have come to live and work among us more recently from the Caribbean, from India, and from Pakistan. Unemployment is one factor which foment tension.

Of course, this is not the whole story. There are close friendships between black and white, there are efforts by the Churches and others — among whom both black and white are represented — to share our cultures with one another, to try and understand, and to bring reconciliation.

But no one who looks out on the world today, can doubt that Race is another barrier to the unity of mankind.

3. Economic Injustice : My third pen picture is also from England, from Westminster Abbey. A few years ago a Christian minister fasted in Westminster Abbey for three days. Westminster Abbey is very close to the Houses of Parliament, our Centre of Government, and is also at the heart of the established church. The purpose of the fast — which received wide publicity — was to bring home to British people the contrast between the wealth of one part of the world and poverty and hunger in some other parts ; and to urge the British Government and the British Churches to increase their commitment to reduce this vast disparity of material resources. So the third barrier is global economic injustice.

I could speak at length on these three and more barriers to our wider human unity. But I have no doubt that it is understood by us all that they are so great that any solution, any means of overcoming them, *must* be costly.

What is the way forward ?

In speaking of Israel, I mentioned Galilee, Capernaum, Nazareth. But also in Israel are Jerusalem, Golgotha, the Easter Garden and the empty tomb. They remind us that there is a way of defeating evil by love and that this was

demonstrated by Christ Himself, upon the Cross offering His own life for us. Then all barriers were rent asunder. And so it became possible for us who follow Him, though also at great cost, to banish division, disunity, lovelessness, among us.

So I should like to pray for CSI and for all our Churches as we look to the future, that we seek to follow more nearly in his way.

By being willing to break any kind of barriers which remain in our own Church life, whether of community or colour or any other kind,

by involving ourselves more fully with people outside our own church or community, accepting responsibility as citizens of the world, so that we can be mobilised to combat war and racism, and work for economic justice.

By opening our own hearts to the purity and love of God, so that we can be used as channels of the love, the peace, and the unity of God Himself.

May God bless the CSI, widen its vision, and use us all, wherever we are, in His service.

World's Churches Aid China Floods Victims

Geneva (EPS) — The world service commission of the World Council of Churches has given the League of Red Cross Societies here US \$ 150,000 for flood relief in China.

Described as an initial response, the cheque includes funds from church agencies in Hong Kong (Christian Council), New Zealand (Christian World Service), Federal Republic of Germany (Brot für die Welt), Netherlands (ADB), Thailand (Church of Christ), U.K. (Christian Aid), Salvation Army, and USA (Church World Service).

The floods have swept six Chinese provinces, leaving 1.5 million homeless, at least 750 dead and about 30,000 injured. Roads and rail lines have been widely disrupted.

* * * * *

'The Whole Church must become a mobile missionary force, ready for a wilderness life. It is time for us all to be thinking of campaign tents rather than Cathedrals'

—John A. Mackay

* * * * *

'The Bible is a missionary book. Jesus Christ is the father's missionary to a lost world'

—Harold Lindsay.

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Christian Presence in Secular Professions

PART II

The Laity: the Church in the World:

The foregoing, brings us to the fundamental truth about the Church which has been over-laid by centuries of neglect; *the Church at work in the world—is really Christian doing his daily work in the World.* For a long time all over the world there was a one-sided understanding of Churches service in the world. The Church was taken to exercise its Christian presence only when it organised officially various kinds of services through its institutions or its representatives whether lay or clergy. Thus only the Church related hospitals, schools, colleges and the like were accounted and acknowledged as the proper means of involvement of the church in the secular world. This excluded the vast majority of the lay people who were working not through Christian institutions but through their daily work and vocation in the secular world. Only recently the idea of all lay members of the church whatever be their sphere of calling or work or job or vocation was recognised and as spheres where they can exercise their authentic Christian presence. It is only through ordinary laymen at their daily work the church is really able to enter the world. The church, in other words is present in every part of the world only through ordinary laymen as they function in their particular community in their several professions as Christian lawyers, doctors, teachers, politicians, factory workers and so on. 'The church in the world today is much more like Joseph in Egypt than Moses in wilderness.' Joseph in Egypt served the Pharaoh successfully because of what he had to contribute in the way of character and contact; he served the King who did not acknowledge Jehovah and we do not turn that any Egyptians were drawn to worship Jehovah as a result of his mission. On the other hand, Moses in the wilderness organised the entire life of Israelites as a theocratic state. Nothing was done that could not be traced back to specific command of the Lord. The vocation of Moses in the wilderness corresponds to the vocation of the Church in the Middle ages. But the vocation of Joseph in Egypt (including the Prisoner's vocation) corresponds to the situation of the church today. (Anthony T. Hanson in the book *The Church and the Servant*, S.C.M. London 1962, page 91).

The implication of the idea of 'Christian presence' for the ordinary members, therefore, means going beyond their interactions and fellowship and contact they usually have with the local Christian community, in exchange with those with the community with which they live and work, everyday. This involves living and working with strangers who do not share a common faith. It involves risks and dangers. That is why the Master has said I send you as lambs into the midst of wolves. That is why their witness has set in the secular world where 'The powers and principalities' were also at work. This is why the Christian presence involves the Cross for the ordinary lay members.

V. Concerns in 'Christian Presence' :

We have just noted that the laity are expected to exercise their 'Christian presence' precisely in the particular contexts and situations in which each one lives and works in the secular world. But what are some of the specific areas of concern that they are to pay attention to? We may delineate the following key areas of concern.

(a) A Christian style of living

As followers of Jesus Christ, all Christians, both the clergy and the laity are marked off by the endowment of the indwelling of the Holy Spirit of God (Acts 1:8; I Cor. 3:16; 6:19). It is by the power of the Spirit they are enabled to bear witness to Christ, that is, to exercise their 'Christian Presence'. St. Paul described this unique status of the Christian by saying: 'If any one is in Christ he is a new creation' (RSV) ('New being') (NEB) (II Cor. 5:17). The Gospels would describe the same in terms of the Christian having entered the Kingdom of God (John 3:35; Matt. 13). In fact the well known Sermon on the Mount (Matt. Ch. 5-7) is taken as the ethics for the citizens of the Kingdom of God. Jesus in this sermon demands that the righteousness of His disciples and followers should exceed that of the pharisees. This is also what we understand by 'Christian style of living'. In character, conduct, and competence the Christians should stand out in their several secular professions, this is to say that the world must be able to see in the life of the Christians the 'signs' of the Kingdom of God. Looking at the very first generation of Christians in Judaea, the world outside exclaimed 'See! how they love one another' (Acts 4). In India too, we do hear people say that they do not expect this or that from a Christian or the Christian community. Indeed we can praise God that in the past 300 years of missionary history in this land there were many commendable lives. But the need is for all the 20 million Christians in India to be looked upon by our fellow citizens as they did look upon a Sadhu Sundar Singh or a C. F. Andrews, or a Panditha Ramabai or a Mother Theresa on the Indian Road.

(b) Being Contextual and relevant

About the year 1966, one Rev. Dettman wrote a book entitled *The Forgotten Man* (Published by CLS, Madras) describing the history of the forgotten role of the lay members of the Churches in India. Among other things, he has called for the laity being enabled by the churches to relate themselves to their particular environment and work-a-day world speaking relevantly and serving contextually. This means the laity are helped to study the reality in which they live, the social, the economic, the political and the cultural contexts in their locality, and the country. In the present day we speak of becoming aware of one's situation, through a process called 'Conscientization' that is, arriving at a critical awareness.

This involves a social analysis, much like marxists or communists do, to understand the real dynamics of one's own society and its way of functioning. Such an understanding is most necessary and inevitable if the laity want to speak and act the good news of Jesus in a relevant and meaningful way to their own community wherein they lived and worked.

The Indian Church has recently realised the need for analysis of the Indian Reality to help the ordinary Christians to understand their own contexts and situations. We refer to the scores of publications, by centres like the CISRS, the R.C. Social Institute, the Centre for Social Action, all in Bangalore, as tools for studying the reality in India, today. These give the broad national level background and up-to-date picture of the conditions and situations supported by facts and figures from both governmental and independent sources of study. Generally speaking, they bring out the basic issues and problems of the Indian Society. They have identified abject poverty, social inequality and injustice and caste and communalistic politics as the three major curses that plague our society. And precisely in these areas, the good news of the Kingdom of Jesus need to be brought to bear upon. Such alone can be truly relevant forms of Christian witness and mission. Because precisely in these areas, all our Christian laymen and women are daily involved and are struggling to live with.

Such analysis and understanding of the social reality will naturally lead the laity to reflective action; action for salvation, even as the Master did. In Acts 10:38 we read that Jesus went about doing good and healing those oppressed. The laity have not other option and model better than that of our Lord Himself. Like Jesus Himself did, our laity have *do opt for the poor* (see Luke 4:18, 'The Spirit of the Lord is upon me, to preach the good news to the poor'). Taking the side of the poor and working and struggling with them in whatever way possible becomes urgent and unavoidable for all our Laity in their particular communities and secular professions. This means the lay members make use of the fellowship in Christ, that is, their fellow Christians to devise ways and means of engaging in social action for the Salvation and liberation of the poor from their oppressive social situations; teachers in their school and college situation; the lawyers in their situation redeeming the litigant poor, the factory men in their trade unions and places of living and so on. St. Paul said in II Cor. 4:5 'We are your servants for Christ's sake'. The Laity today in India have no better role than that, the role of the servant church in their respective society.

(c) Relating to people of other Faiths

In the pluralistic social and religious context of India, with its ever growing gigantic populations (1981 census put it at 683 millions) it is urgent and necessary that our lay Christians consciously seek out to relate to people, all kinds of people. By its very nature the church has to be extrovert, open to others, even as Jesus was the 'Man for Others'. Archbishop William Temple said: 'Church is the only club that exists for its non-members'. Without complaining that we are a tiny minority in India but remembering the calling to be 'the salt' of the earth and to be 'the leaven', the Christians living out in the secular world must become consciously 'my brother's keepers'. But then our brothers and neighbours are also hopelessly divided by their variety of cultures and religions. Each group is proud of its own faith and tradition and heritage of culture. This implies the lay Christian learns to respect his neighbour's personal

dignity and worth and relate to him in the Spirit dialogue between equals.

(d) Recognising the presence and work of Christ in the World

Jesus had already conveyed the great truth that in Christ through His Holy Spirit is already at work in this world. (John 14:16f; Matt. 25:35-46). And most Christians think in imperialistic terms and superior as they go out to people to witness and save them in the name of Christ. They must realise Christ is already gone out before them into the world. The previousness of Christ, in redeeming activity in the world, means that our laity only follow Jesus into the world and together with God (I Cor. 3:19) they work the salvation of people. This demands real humanness and acceptance of others as already being in touch with Christ. And Christ is active not only in people but in all and every situations of our modern, secular, industrialised and technological society. Let us remember His saying 'Behold I make all things new' (I Cor. 21:5). Lay Christians are invited to be His co-workers in the *New Creation*, which Christ is working out. In this context, St. Paul speaks about the ministry of reconciliation, as being a part of this process of the New Creation (II Cor. 5:17-19). This implies the Christians give particular attention to the task of peacemaking and reconciliation in our broken and disunited society. Since Christ is already at work before us, we have hope and optimism for our action.

VI. Conclusion :

All that has been said so far regarding 'Christian presence' in secular professions can only serve to motivate and inform and perhaps provide a theoretical understanding as to how the lay people can exercise their 'Christian presence'. But to translate it all into concrete action, first involves the Will to act. Do we really want to seriously exercise your 'Christian presence' in your respective situation and locality? Perhaps the first step in that direction would be for you to seek out other like-minded persons in your own profession or community, both Christians and non-Christians. The temptation to be exclusive and confined to your group of Christians must be ruthlessly avoided. The group must be small and be able to meet at frequent intervals. Such a group must be able to pick out issues and problems, that need solutions for the common interests and benefit of the local or professional community. After studying them analytically and understanding their dynamics, this group is bound to make suitable plan of action for service.

Perhaps, you are aware of the concept of 'Christ-centered secular fellowship', proposed by the famous Indian Christian Lay theologian Dr. M. M. Thomas. I think, to suit our Indian context where Christians are living as a small minority have to collaborate with people of other faiths in programmes and actions for serving their own community. This also will save the Christians from becoming a narrow-minded closed ghettos. After all, Christian action is inspired by the Holy Spirit, whose nature is inclusive and whose thrust is outwards. May we therefore envisage that all the 5 million Christians in India forming themselves into thousands of small cell groups and Christ-centered Secular followships that swing into action for salvation and liberation as they exercise their Christian presence in their Secular Professions.

REV. M. AZARIAH
Secretary, Bible Society, Madras

[OCTOBER 1981]

Devotions

By Mr. Barry D. Scopes
General Secretary—CWM.

We read in Mark's Gospel that after John the Baptist's imprisoned Jesus went to Galilee and preached the Good News from God. He preached that the Kingdom of God is near; the Rule of God was breaking in upon the people. They were to turn from their sins and believe the Good News. Jesus went from synagogue to synagogue preaching. On one occasion he went to Peter's home after preaching in the synagogue and found Simon Peter's mother-in-law was ill.

Reading Mark 1 : 30-39

There was a direction and purpose to Christ's ministry, his mission. He was asked to stay and see the people who wanted him to heal them, but he said he had to go on to other villages and announce the Good News of the Kingdom. As he went about, proclaiming this word he responded to the needs of people—healing them, forgiving, feeding and befriending them. How often we find that Jesus had compassion on this person or on that. He had compassion on the multitude.

When I was wondering whether I was being called to work as a missionary a wise Christian said to me, 'Man's work is God's call'.

As we think about priorities in mission there are two complementary aspects. We must respond to our understanding of the Bible and the mission in which Christ involves us. We must declare the good news of the Kingdom and make known the Gospel. At the same time we must respond to the needs of the people in the communities where we live and work (and also to the needs we hear about through other people and the media). I mean, not just the needs of the Christian community, but the needs of the whole society in which we live: We must look for ever new, imaginative and sensitive, even artificial ways, of serving the needs of others.

For Jesus declaring the Good News was not only in word, but his deeds of compassion and love, his mighty works, were demonstrations of God's Rule breaking in—the Kingdom of God in the midst, the evidence of God's presence.

The Church can only carry out its mission if it is empowered by the Spirit of God. Paul wrote at length to the Christians at Corinth about the gifts of the Spirit, especially of the need for love and for maintaining unity and fellowship and building the Church up in love.

Reading 1 Cor. 12: 4-10a; 12-13; 27-31; 13: 1-8a
It is love then that you should strive for (1 Cor. 14:1). Since you are eager to have the gifts of the Spirit, you must value above everything else to make greater use of those which build up the Church (1 Cor. 14:12).

Mr. Barry D. Scopes is the third Son of Rev. Dr. Wilfred Scopes who worked in India for 35 years. He was much involved in theological education at Gooty (Rayalaseema District) and Dornakal and was N.C.C. Secretary for 6 years. Mr. Barry Scopes is the General Secretary of the C.W.M. (Council for World Mission). This devotion was written by him during the consultations.

II By Mr. Malcolm Warner

Matthew 20 V 20-22

Whenever any group of people meet to discuss some important issue, especially religion or politics, they will see things in different ways. They will have different perspectives and from these they will derive differing expectations and differing criteria for action. What is considered to be most important, that is of the highest priority, will result from these 'perspectives and criteria'.

The disciples of Jesus were not different. They often had differing expectations of Jesus and these were not always those of Jesus himself. In this passage James and John, with their mother, make clear what their expectations are.

There was no question of their loyalty or love. They were ready to be obedient, responsible and willing workers for Jesus. They were committed men. They readily answered 'We are able' to Jesus' question. 'Are you able to drink the cup that I am to drink?' They were ready to feed the hungry, heal the sick, to offer hope to the hopeless—to engage in a comprehensive programme of social action.

Our ideas of mission are sometimes like this. We answer 'We are able', but it is according to our own scale of values or criteria of what is reasonable. Our scale of values as individuals, or as a Church, are often determined by the values of contemporary society.

Jesus does not reject James and John; offer of service. He knew that they were relatively insignificant men in society and that they understandably wanted to be accepted and recognised. They sought some honour and place in the community. But Jesus was pioneering another way, demonstrating a new concept of position and power. In the way he offered the least were to be the greatest and the master was to be the servant. The values of society were turned upside down. The golden crown, the throne and the scepter—symbols of power and authority were replaced by the crown of thorns and the cross of rejection.

Jesus asks whether we are able to get at his side in rejection and suffering. The natural answer is 'no' as was Peter's answer when confronted with the way of Jesus. He said 'No Lord, this will never happen to you'. But Jesus replied, 'Away with you, you think as men, think not as God thinks.'

Jesus was to experience the agony of possessing this new way with its revolutionary values. He prayed 'If it be possible let this cup pass away from me, nevertheless not my will but thine'. He knew the loneliness of the way as he said to his disciples in the garden Gethsemane. 'So you could not watch with me for one hour?' His cry from the Cross, 'My God, My God, why has thou forsaken me?', represents the final cry of anguish. He knows the pain, agony and loneliness of the way he would offer to us. This is the cup he offers to us.

As our offerings were made during the CSI Anniversary

Service at St. George's Cathedral, Madras, we sang the words of the hymn which includes the questions :

' And we, shall we be faithless ?

Shall we evade the conflict and cast away our crown ? '

That question of Jesus ' Are you able to drink the cup that I am to drink ' was being asked of us and of our Churches, whether in Asia, North America or Europe.

We are all prone to do the right things for the wrong motives. We are not above the misconceptions which James and John revealed. Personally and corporately as Churches, we have failed to demonstrate the revolutionary values of the Gospel and the Kingdom. Too often our values and our priorities are those of the wider community of which we are a part. Consequently we are often not distinguishable from or distinctive within society. Our very acts of service may identify us with the values and concepts of power which the world holds rather than the powerlessness of Jesus.

If there are certain fundamental priorities for us all then one must be that we are a people whose power is not in material resources or structures but in weakness. Our strength is in the way of the Cross and our life is in accept this in cup. To quote Bishop Lesslie Newbigin : ' The Spirit is witness to the coming of the Kingdom at the point of our weakness in our oneness with the powerlessness of Jesus '.

This is not only a priority for us as churches, but the basis of our partnership together, a relationship not based on the power of the Third World to distort our motives by inducing feelings of guilt, but on the recognition, the

demonstration and the proclamation that our strength together is in our wordly weakness.

Let me leave the final word with the late Canon Subh Biswas, that servant and prophet of the CNI who gave himself utterly to the service of the poor in the city Calcutta. A man who identified himself with the power of the poor and transformed the Cathedral Church, a symbol of a former alliance between Church and State, into a community reaching out in a new way of self-offering.

In a guest editorial of the North India he wrote :

' After decades of the pressure and practice of Christianity among the people of this land, we may well ask of ourselves why Christ is so attractive to them but the church is unattractive. I would put it down to the moral and spiritual paralysis on the church which prevents the practice of the powerlessness of the Cross. The stripping of Christ on the Cross must be the sign of our commitment to the mission of compassion and reconciliation, so that the barriers that divide man from man may be removed. Perhaps the final thing will be to give up even the power of doing good ! Has this not always been the major argument of those who build institutions and perpetual organisations — ' Look how much good we are doing for others ' ? Perhaps the greatest good we can do is to share in the powerlessness of others by willingly giving up the means of power that the church has at its command '.

All of us, the churches in India and in the West and development and aid agencies, need to heed this question as we struggle together to identify our purposes and priorities in mission.

F. MALCOLM WARNER

South and East Asia Regional Secretary
CMS, London.

' A Church exists by mission as fire exists by burning '

—Emil Brunner

* * * * *

' God has an only son and he was a missionary and a physician '

—David Livingstone

* * * * *

' You are either a missionary or a mission field : one of the two '

—Olaf Skinnies

* * * * *

' Every life without Christ is a mission field ; every life with Christ is missionary '

' Our hope lies not in the man we put on the moon, but the Man we put on the Cross '

—Don Basham

* * * * *

' Other men see only a hopeless end but the Christian rejoices in an endless hope '

—Gilbert M. Beenken

News from the Dioceses

A JOYFUL DAY

Bishop SUNDAR CLARKE

It was the 27th of September 1981 and exactly at 7.30 a.m. the Cathedral bells began to chime. It was reminiscent of the bells that pealed 34 years ago but this time the chime had a different story. It was telling us the new era had been inaugurated and every chime was a chime of thanksgiving and gratitude to God. The whole Communion Service began with the Cross bearer, the vested choir, the Diocesan Carnatic Music Clergy Choir, the Presbyter of the Cathedral, the Bishop and the Moderator. The opening hymn of 1947 was rechanted and it was hailing the name of Jesus and crowning Him Lord of all.

The CSI Liturgy was followed and the first part was sung with the majestic 30 voice choir. The choir was in good form and the liturgy was sung to tune. The first part of the service went through and was followed by the second part where the lessons were read by a little child, by the senior trustee of St. George's Cathedral, Mr. John K. John and by Mrs. Rachel Chacko. The Moderator then gave a helpful sermon bringing out the historicity of the Church and also challenging us to unite and to further unite. The creed was sung in Gregorian style and we also had a beautiful rendering of Carnatic music by the Diocesan Clergy Carnatic Choir. It was a lovely sight to see the clergy with their ecclesiastical garments giving leadership to Indian music and leading us further to the presence of God through their inspiring music. This was done more as a gradual between the Epistle and the Gospel.

After the offering we went on to the Breaking of the Bread where the Sursom Corda was sung and the Moderator did the consecration prayer. It was a great act of Eucharist. It was also an act of dedication for many offered themselves through their offerings and through dedication of their lives for the further cause of unity in the Church of South India.

While the choir sung the communicants lined up in great numbers and the service concluded with an extemporary prayer and with the final blessing by the Moderator.

On the whole it was a most inspiring and blessed service. It was a great occasion for thanksgiving to God for 34 years of His blessedness and it was also a milestone to seek for God's guidance into our further pilgrimage into larger unity and greater mission. On the whole it was a most inspiring service and the whole congregation contributed to making it a real meaningful act of worship, thanksgiving and dedication.

The evening function began a little after 5.00 p.m. with the Madras Diocesan Executive being host to all the overseas delegates, Bishops, Synod Officers, Synod Executive members and Diocesan Executive members. It was an occasion to give a brief history about the Diocese and also to share our love to our overseas visitors and Bishops through small tokens of love.

Little after this we moved on to the beautiful lit St. George's Cathedral compound. It was a scene of illumina-

tion, brightness, grandeur and splendour. Everything was so colourful and the people also appeared in colourful dresses. The Public meeting which was more an act of worship was presided by Dr. Chandran Devanasen and followed by one of Krishnapillai's much loved lyrics. The Christian Arts and Communication Service came into action and demonstrated in a very indigenous way the media of dance as an expression of devotion. It was a good Indian dance and of course our cultural fineness had not been sharpened sufficiently to fully enjoy and appreciate the intricacies of the dance.

The Rev. Dr. Victor Premasagar the General Secretary of the Synod introduced the purpose of this Public meeting and gave a brief and stimulating introduction. This was followed by a welcome by the Bishop in Madras.

The Chairman Dr. Devanasen in his usual crisp and creative way brought out four essential elements needed in the Church of South India. The Church of South India is a great church and four things were necessary to make it a greater church. After the Chairman's introductory remarks, the Madras Diocesan Carnatic Music 100 voice choir took us to ethereal heights of Carnatic music with their Ragas and their thalamas. It was a good performance under the able leadership of the Rev. M. Karunakaran.

Then came in greetings from Miss Ruth Anstey, the Rev. Dr. Telfer Mook, the Rev. Dr. D. Philip of the Mar Thoma Church, Col. Spikin of the Salvation Army and the Archbishop of the Syrian Orthodox Church. These greetings were meaningful, appropriate and helpful.

The anniversary address was given with a very forceful challenge and able way by our Moderator, the Most Rev. Dr. Solomon Doraisawmy. He gave a very spirited and challenging talk which contained excellent material to take back with us. It was a very fine address indeed.

The vote of thanks was given by Mr. John Verghese, the Honorary Treasurer of the CSI Synod and with prayer and benediction by the Rev. R. T. Baskeran, the Vice-President of the Diocese the meeting came to a close.

It was a unique function and it was also a function which enabled us to see God in His greatness and to realise the blessedness and grace of God. The whole function was very well attended with about 1,500 people who sat with rapt attention and who lapped in every part of the meeting. It was a true spiritual feast.

After the spiritual feast the Diocesan Executive hosted a physical feast and there was quite a spread of food! It was wonderful that the women of the diocese organized contributions from various families which made it a real pot luck supper and a most enjoyable and delicious supper.

At the end one could say it was a good end of a good day. The whole day was an occasion of thanksgiving to God and of dedication. We left St. George's Cathedral around 10.00 p.m. feeling that a small portion of the pilgrimage had been covered and there were miles and miles to be traversed 'Hitherto hath the Lord helped us..... hence forth he will lead us and bless us'.

Festival of Faith

Festival of Faith, an annual feature of this Diocese was celebrated in Tiruchirapalli from 3rd to 6th September 1981.

The Local Arrangement Committee has planned and arranged the Festival very effectively. Meetings in the mornings were held at the Tabernacle of Testimony Bishop Heber College. The evening meetings were held at the campus of the Bishop Heber Higher Secondary School. This campus was beautifully decorated with a nice pandal and life-size pictures on the Life of Jesus Christ painted by the artists of our Diocesan schools.

Every day there was a Holy Communion Service at the Tabernacle of Testimony.

'God's call and man's response' was the theme of the Festival. The Rev. Dr. P. Victor Premasagar, the General Secretary of the Church of South India was the main speaker on the first day of the Festival. It was the retreat day for all the Church workers. The speaker began his message starting from 'The God's call of Abraham and Abraham's obedience to His call'. The message was very inspiring and challenging.

The inauguration of the Festival of faith on the first day was held in the evening by the Moderator of the Church of South India, and the Bishop of the Diocese, the Most Rev. Dr. Solomon Doraisawmy, presided over by the Rt. Rev. Thomas Fernando, the Bishop of the Roman Catholic Church in Tiruchirapalli. The General Secretary of the Church of South India, the Rev. Dr. Victor Premasagar continued his subject in the evening public meeting on 'God's call and man's response'.

The second day was set apart for the teachers. About one thousand and two hundred teachers from all over the Diocese have participated in the meeting. Mr. Rama krishnan, an I. A.S. Officer of Bangalore from Karnataka State was the speaker to them. He also gave his personal testimony in the evening when the Rt. Rev. Jacob Jeyaseelan, the Bishop of Tamil Evangelical Lutheran Church, Tiruchirapalli presided over the meeting.

The third day was set apart for the children. Over three thousand children from all over the Diocese attended the retreat. The campus of the Bishop Heber College was filled with children and it was such a glorious sight.

The procession of witness in which more than one thousand people took part was a tremendous witness to our Lord Jesus Christ. They went along the important streets of Puthur, Tiruchirapalli singing songs, proclaiming the Gospel and distributing tracts.

The Rev. Dr. Christopher Duraisingh, from the United Theological College, Bangalore was the main speaker of the third and the fourth day. His messages were very inspiring and challenging. The whole congregation that had assembled there was elevated spiritually by these talks.

Mr. & Mrs. Arumainayagam from Madurai helped the Festival of Faith with their good songs.

Vidwan Wilson Dhanaraj, from the Danish Mission Higher Secondary School, Thiruvannamalai was rendering 'Kathakalakshepam' immediately after the meetings.

The Joint Choir (members of choir from all the local churches) was rendering beautiful songs at all the meetings.

The Diocese had printed handbills on the theme under various headings well before the festival and got them circulated all over the Diocese. This also has helped for the success of the Festival of Faith.

The help and guidance by the Moderator of the Church of South India and the Bishop of this Diocese, the Most Rev. Dr. Solomon Doraisawmy and his wife, who is the Liaison Officer of the Diocese, Mr. C. Doraisawmy have spared no pains for the successful conduct of the Festival of Faith.

Service at Christ Church, Fort, Tiruchirapalli

Christ Church, Fort, Tiruchirapalli, is one of the ancient Churches in India. This Church was constructed and dedicated by the Rev. C. F. Schwartz in 1766. The land was given by the Nawab of Karnataka. This is situated in a Hindu Centre and in a historical city where many political incidents had happened in the Indian secular history. This is the place where Bishop Reginald Heber gave his last message just before his death.

As the roof of the Church building developed cracks in its long run, extensive renovation work was done on the roof and the Church building rededicated by the Bishop and Moderator the Most Rev. Dr. Solomon Doraisawmy D. D. on the 6th July, 1981.

'Impossibilities recede as experience advances'

—Arthur Helps

* * * * *

'You never test the resources of God until you attempt the impossible'

—F. B. Meyer

A Handbook for Nursery Schools : By H. S. Charles :
Published by C.L.S.—Madras : pp. 33 : Price Rs. 1.50.

Ever since the German Froebel experimented the 'Kinder-Garten' method of teaching, nursery schools have made new strides for children. Books for children, hold a prominent place in bookshops and libraries today.

In the field of teaching and medicine from child psychologists to children specialists, there is no dearth. Yet, it is the teacher at the preparatory level, who helps the child to acquire and develop the basic skills of learning.

This book is meant for them. Divided into sixteen sections, with content for easy implementation—all who run a Nursery school or intend to start one, will find it useful.

Mrs. Charles has done the National Froebel Training Birmingham—England and the Montessori Training under Madam—Montessori at Adayar in 1939. She was on the staff of St. Christopher's Training College for Women teachers from 1934 to 1962.

The emphasis is more than formal education. The child learns to become socialised and mix with other children. Object type of learning through personal experience, is stressed Handling education toys, nature walk, keeping a children's garden and playing with school pets (rabbits, parrots, chicks, lovebirds, ducklings.). This will help the child to learn that pets are living creatures that need, regular and responsible care.

Supplemented with seven pictures of children in action in a model nursery school Balar Kalvi Nilayam at Madras, a day's programme for the pre-child is also given for use.

The sections are as following : (1) The need for a Nursery School (2) A day in a Nursery School (3) The needs of child (4) Heredity and environment (5) Sense Organs and how to take care of them (6) Instincts or innate tendencies (7) Habits (8) Language—Stories—Music—Actions songs—Dramatisation—News time (9) Indoor activity and equipment—Toys for children (10) Outdoor activity and equipment—Sand—pit—nature walk—school garden and pets (11) Discipline—noises—voice of things (12) Personality of the child—partiality (13) Religion (14) Moral Instruction (15) Activities (16) Selected game for Nursery Children.

In Section 7—Habits—deals with important daily routine. Orderliness, cleanliness, food, sleep, bowel evacuation, Co-operation, stories, dramatisation, music and action songs News time etc.

Section 11 to 14 deal with the effect noise have on children, Personality of a child, partiality to be avoided. Religion to be shown by example, moral instruction within their grasp of understanding and environment.

The book has a list of selected games. Bibliography for further reading could have been added in the end. The price is within the reach of everyone.

PRINCE JESUDHASON.

NOTICES

**INDIA SUNDAY SCHOOL UNION
WORLD SUNDAY SCHOOL DAY 1981**

Sunday, November 1.

The play : 'Compassionate Doctor' prepared by Miss Jesso Bose, Principal, Co-Educational School, Baihar (M.P.). This play is meaningful for the life of the Church and for the country. Nurture of love and sacrifice among the young is a supreme national need, and equally on the world level. Enjoyment in the form of a play performed and witnessed by the young, can be effective and fruitful as training and teaching processes. The programme given in at once instructive, entertaining and inspiring. It is valuable for young and old, for Church and Community. One copy of the WSSD Programme free. For each additional copy 50 paise.

Write to :

THE GENERAL SECRETARY
INDIA SUNDAY SCHOOL UNION
Coonoor 643 101
Nilgiris, Tamil Nadu.

**THE UNITED THEOLOGICAL COLLEGE
17, MILLER'S ROAD, BANGALORE-560 046**

D.Th. Research Methodology

Dates : January 8th to March 16th, 1982.

Fees : Tuition Rs. 200.

Boarding & Lodging—Rs. 425 (about)

Last date for application : 30th November, 1981.

(The course will be run only if there are a minimum of four candidates).

WANTED

STUDENT CHRISTIAN MOVEMENT OF INDIA needs TRAVELLING PROGRAMME SECRETARIES in the following Areas : Andhra Pradesh, Mid India, West India and North West India.

Applications are invited from Christians between 25-30 years holding a university degree and willing to work among college and university students. A SCM background and a theological training will be an additional qualification. The candidates should have a thorough knowledge of the local language. Salary : Rs. 400-25-500-40-580 + P.F. + H.R.A. + D.A. The application with bio-data should be sent through an SCM Adviser/College Principal to the General Secretary, Student Christian Movement of India, 29 CSI Compound, II Cross Mission Road, Bangalore 560 027 before NOVEMBER 15, 1981.

WANTED

BIBLE SOCIETY OF INDIA—BANGALORE

The Bible Society of India, with its Headquarters in Bangalore, invites applications for the post of General Secretary. The candidate must be a Christian in good standing in the Church and must possess deep personal commitment to the Bible cause. He will be the Chief Executive Officer, responsible for the entire operation of the Society.

He must possess administrative and organisational capability and experience, with knowledge of budgeting, accounting, productivity and distribution. Salary will be commensurate with qualifications and experience.

Completed applications in the prescribed form, which may be obtained from the office on payment of Rs. 10 by cash or by sending a crossed postal order for that amount, drawn in favour of the Bible Society of India, should reach the Hon. General Secretary, Bible Society of India, 20, Mahatma Gandhi Road, Bangalore-560 001 on or before the 15TH OCTOBER 1981.

BIBLE SOCIETY OF INDIA—BANGALORE

The Bible Society of India with its Headquarters Bangalore invites applications for the post of Financial Director. The candidate must be a Christian of good standing in the Church and must possess deep personal commitment to the Bible cause. He will be responsible for the Financial Functions of the Society and report to the General Secretary of the Society. He must be a Chartered Accountant/Cost Accountant with intimate knowledge of the entire financial function of an organisation and have at least 10 years' experience. Salary will be commensurate with qualifications and experience.

Completed applications in the prescribed form, which may be obtained from the office on payment of Rs. 10 by cash or by sending a crossed postal order for that amount, drawn in favour of the Bible Society of India, should reach the Hon. General Secretary, Bible Society of India, 20, Mahatma Gandhi Road, Bangalore-560 001 on or before the 15TH OCTOBER 1981.

SUBSCRIBERS

MAY PLEASE NOTE

1. In view of the increased cost of paper and printing, the synod Working Committee which met on March 31, 1981 has resolved to increase the annual subscription of *The South India Churchman* from Rs. 6 to Rs. 10. This will come into effect from *January 1982*. Single copy Re. 1.
2. The revised advertisement tariff from January, 1982 is as follows :

Full page	Rs. 200.00
Half page	Rs. 100.00
Quarter page	Rs. 75.00
Less than quarter page	Rs. 40.00

Material for advertisement should reach the undersigned before 20th of each month for publication in the following month.

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Hony. Business Manager.

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KALPATHARUVU	—	AN EYE ON FUTURE COMMITMENTS

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AGE IS NOT OUR ONLY ASSET

With age comes experience. And expertise. To give you the kind of service that helps you and your business prosper. Like our Small Scale Consultancy Services Division. Finance is not all small scale industrialists need. We advise them on management, marketing and financial control.

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Ghana
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AMERICAS

Argentina
Brazil
Caribbean
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Mexico
United States of
America

EUROPE

Austria
Channel Islands
Cyprus
France
Germany
Greece

Jersey
Malta
Spain
Switzerland
United Kingdom

FAR EAST

Australia
Hong Kong
Indonesia
Japan
Kuala Lumpur
Malaysia
Philippines
Singapore

MIDDLE EAST

Bahrain
Iran
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Lebanon
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